Black and white or red and white are favoured in oxen used as companions during funeral dances and other ceremonies.

TREATMENT OF ANIMALS.

Although the Luo are ignorant of the use of specific drugs for the treatment of different animal diseases, yet, when an animal is suffering they make keen attempts to cure it. As a result of such trials, cures have been reported in east coast fever, anthrax, blackquarter, mange, etc. Sometimes the treatment of one disease is so complicated that it is impossible to tell what agent may have been effective. It is clear that in some diseases animals may recover after empirical treatment. In the case of east coast fever, the treatment consists of cutting the ear, cauterising the glands and pouring into the nose a liquid infusion of a plant known in Luo as *jandarusi*.* This drug causes a great deal of sneezing and is, therefore, said to free the blocked-up and congested sinuses. It is generally believed that many animals are saved by the use of this drug.

The Luo believe that they cure blackquarter by bleeding and by cauterising the affected quarter or even the whole body. Nowadays, some people who can procure potassium permanganate make large incisions of the affected part and rub in crystals or a saturated solution of the drug. Mange in goats and dogs is cured by washing the animals with tobacco infusion and the urine of cattle which has been stored for a few days. There are several drugs which are believed to be quite effective in expelling retained foetal membranes.

It is quite certain that the Luo have no method of immunising animals against diseases.

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*See footnote to page 128.

14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

Both sexes drink the *beer* which is made from grain, but the women never drink with the men. The women make the *butter*.

The men do not *smelt iron*, but obtain it in pig form from the Bantu Kavirondo. There is even a certain prejudice against *blacksmiths* amongst the Ja-luo. They are called "Yothetth," and among some of the tribes constitute a separate caste called "Uvino." They *forge* spears, knives, bill-hooks, and axes, but their hoes are imported from their Bantu neighbours. *Shields* are made of buffalo or ox hide, and also of ambatch wood. Their *spears* have small heads, and shafts of tremendous length. They use *clubs*, and also long leaf-shaped swords, which they have borrowed from the Masai or Nandi. Bows and arrows are still employed, but the arrows are no longer poisoned. Poison was said to be derived from the venom of snakes, and also from certain herbs. Their musical instruments are very similar to those of the Kavirondo Bantu.

Girls are betrothed at the age of seven, and go to their husbands at the age of ten or eleven, payment being made by degrees over the years elapsing between the betrothal and the *marriage*. The girl is taken by her unmarried girl companions to her husband's house. The father of the girl kills an ox and takes the meat, together with a quantity of sorghum porridge, to the bridegroom's house to provide a *wedding feast*. On the following day the bridegroom's brothers, and his other wives, if he has any, take the newly wedded wife back to her father's village, where there is another great feast. The bridegroom does not attend. The father of the girl next day presents his daughter with a goat, and she returns to her husband, who continues to make payments to his father-in-law. The total amount of the marriage payment may reach to six cows, or their equivalent. If the man stops paying, his wife will leave him and go back to her father's village until the payments are resumed. If within a year of the marriage the woman does not bear a child, the husband may stop his payments, but he has no claim to the return of what has been already paid, so long as his wife remains with him. If a wife dies without having borne children, the amount paid for her is returned, unless the husband agrees to accept one of his *deceased wife's sisters*, for whom only a small complimentary present is paid. If a woman refuses to stop with her husband, she is given to another man, and whatever this man gives for her is paid over to her first husband. If a woman has a child and is ill-treated, she may leave her husband, but must leave her child behind with the father. If the child be a boy, when he grows up and the mother gets old she generally returns to live with her son. If after a marriage has been arranged an avaricious father is loth to part with his daughter, the young man employs his friends to waylay the girl in the daytime. If, however, the girl after capture refuses to stop with her

20:Ominde I-5 (ca. 1948) 1952
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843 Dietary restriction may also be a matter of family
262 habit or taboo. Thus a mother may inform her children while they are young that a certain kind of food is not to
[753] be eaten by members of their family. This restriction may result from a fear of spreading certain diseases, generally skin ailments, latent in that particular family group. The restriction does not apply to others who are free from the supposed disease. When a woman gives birth to a baby her habits in these respects do not change.

[756] A dietary restriction may also result from the instruction of a medicine man, as in the case of a woman who has had no child for a long time. During his treatment
[784] the medicine man gives instruction on taboos and compulsory dietary restrictions. Dislike of a certain food during pregnancy may also result from personal disagreeable experience. This is also generally assigned to the will of the child. Restraints of a family origin, as well as those imposed by the medicine man and acquired from personal experience, are more strictly adhered to than the traditional restrictions.

843 *Medicinal restrictions.* The list of medicines that expec-
•278 tant mothers may not take is a small one. Apart from
177 the traditional strong purgatives and medicines for killing worms, modern drugs like quinine and strong European laxatives are eliminated, such measures being designed to prevent abortion or premature birth.

843 *Social relationship.* Superstitions affecting expectant
[177] mothers have very largely yielded to the influence of Christianity, but we find remnants of old regulations,
[516] such as those connected with sitting, still observed by women. An expectant mother is required to sit with a straight back. Neither should she put one of her legs on top of another, because it is believed that the expected child in assuming a similar position would be difficult to